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MANUAL .5

OF THE

FIRST

Congregational Church,

LYONS, IOWA. *Inc.*

LYONS, IOWA :

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LYONS, IA. FIRST CONGREGATIONAL CHURCH.

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MANUAL

OF THE

First Congregational Church,

LYONS, IOWA.

HISTORICAL SKETCH.

THIS CHURCH was originally organized at the house of Henry Ustick, Union Grove, Whiteside county, Illinois, December 21st, 1839; Rev. John H. Prentiss, of Fulton, presiding. Henry and Abigail Ustick, Joseph and Hannah Town, Elijah Town, and Mrs. Eliza Prentiss, (of Fulton,) were constituted the "First Congregational Church of Union Grove.

December 13th, 1845, the original members then remaining at Union Grove, having been previously organized with others into a new Church, were, by a vote[†] declarative of the fact, dismissed, and the "First" Church took the name of "The Congregational Church of Fulton and Lyons."

In 1846, the Church was received into the Northern Iowa Association. In May, 1854, it was legally incorporated under the laws of Iowa, in Clinton county, "to be at Lyons in said county located." July 4th, of the same year, it was voted "to change the present name of the Church," and "to be known hereafter as the First Congregational Church of Lyons." July 22d, four members residing at Fulton united with others in forming the "First Congregational Church of Fulton." These persons have not been dismissed from

[†]The following is the vote: "WHEREAS, The members of this Church residing at Union Grove have been organized as a separate Church; AND WHEREAS, A portion of its members reside in Lyons and its vicinity: Therefore, *Resolved*, That this Church be hereafter called 'The Congregational Church of Fulton and Lyons.'

"WHEREAS, Henry Ustick, Abigail Ustick, Hannah Town and Grosvenor Rice have united in forming a Church at Union Grove: Therefore, *Resolved*, That their special connection with this Church be considered as dissolved."

the Church*—a fact which illustrates the “irregularity” of much of the early Church action in the first settlement of the country. The first person on this side the river who joined the original Church was Mrs. Agnes Boyd, received in March, 1840. In the period between the two changes of name, twenty six members were received, of whom twenty four resided on the Iowa side. The Church was an Iowa Church in fact, before it became so exclusively in name.

Services were held before the second Union Grove organization chiefly at Fulton; after that chiefly at Lyons. Services on this side the river, with few exceptions, were attended in the Old Brick School House on Fourth street, until the first Church edifice was erected, a period of nearly ten years.

November 11th, 1855, six members of this Church were dismissed, “for the purpose of organizing a Church to be called the First Presbyterian Church of Lyons.” Of the three Churches which have been formed by offshoots from this, but this one, the N. S. Presbyterian, maintains its original organization. The second Church, at Union Grove, was disbanded at the organization of the Congregational Church at Morrison. The First Congregational Church of Fulton disbanded in 1865, and its membership was reorganized into a N. S. Presbyterian Church.

This Church has built three houses of worship. The first of brick, in Buell’s Addition, erected in 1855-6, and dedicated July 13th, 1856, Rev. Pres. Blanchard, of Knox College, Illinois, preaching the sermon. On account of the undesirable location of this edifice it was determined to build anew, and a wooden structure was built on the present site, corner of Main and Sixth streets, and dedicated July 12th, 1859, Rev. Geo. F. Magoun, of Davenport, preaching the sermon. This building was destroyed by fire the February following. The present audience room was built in 1860, and dedicated June 24th, Rev. Prof. Jos. Haven, of Chicago Theological Seminary, preaching the sermon. In the fall of 1862 the spire was completed and the chapel built. A Pastor’s study was added in the spring of 1867.

Those who ministered to this Church previous to the adoption of its present name were:

1840-41—Rev. John H. Prentiss.

1841-44—Rev. Oliver Emerson, Jr., who preached “at regular, though distant intervals, and occasionally administering the sacrament.” Mr. Thomas P. Emerson and

*There is no record of either regular or exceptional dismissal, as in the case of the Union Grove members. The ground on which these persons were admitted to the membership of the First Congregational Church of Fulton is thus stated in the minutes: “G. H. Rice, Abbey B. Rice, Dan’l Reed and Cinda Reed, having been, *as appears by the record*, (the records were in possession of one of their number, and are still held on the Fulton side of the river,) members of the Fulton and Lyons Church, are hereby considered as members of the “First Congregational Church of Fulton.” None of these persons remember to have been dismissed.

Mr. John C. Holbrook preached here by appointment of Rev. O. Emerson during the winter of 1841-42.

1844-47—The Church was unsupplied. Dea. Wm. K. Vincent, by his fidelity and earnestly active piety, made up, in good part, the lack of a Ministry.

1847—In the spring Rev. Hiram G. Warner preached in his log cabin two miles from town, and also in town, until Mr. Emerson renewed his appointment near the close of the year.

1847-49—Rev. O. Emerson, Jr.

1849-51—Rev. Silas J. Francis.

1851-53—Elder Junia S. Mowry, a Free-Will Baptist.

1853-54—Rev. Oliver Emerson again labored here.

Ministers since the adoption of the present name:

1854-56—Rev. Joseph C. Strong.

1856—Six months incomplete. Revs. Ovid Miner and Geo. R. Moore conjointly supplied the Church for about six months.

1857-60—Rev. L. J. White began his labors May, 1857; was ordained and installed June 7th, 1858, (the minutes of the installing Council are not preserved,) and on account of ill health resigned his charge July 30th, 1860.

1860-64—Rev. Geo. F. Magoun began his labors December, 1860, and resigned his charge July 11th, 1864, to accept the Presidency of Iowa College.

1864-65—Rev. M. W. Fairfield accepted the call of the Church November 3d, 1864, and after a year's labors resigned the Pastoral office November 1st, 1865, to take effect at the close of the month.

1866—Rev. Thos. M. Boss—present Pastor—began his labors February, 1866; was ordained and installed June 6, 1866—sermon by Rev. L. Whiting, of Dubuque; ordaining prayer, Rev. O. Emerson; charge to the Pastor, Rev. G. F. Magoun; charge to the people, Rev. S. D. Cochran, of Grinnell; right hand of fellowship, Rev. J. W. Windsor, of Davenport.

But two of the Ministers laboring with this Church have been installed—Rev. L. J. White and the present Pastor.

The Deacons of the Church have been—Henry Ustick, Daniel Reed, William K. Vincent, Grosvenor H. Rice, Francis Page, and Joseph Brown.

Present Deacons—J. Q. Root, J. H. Barnum, Albert P. Sayles, and Dan'l S. Balch.

The Sabbath School was organized in 1856, with thirty-seven members, and has had for Superintendents, Bros. Francis Page, Joseph Brown, J. H. Barnum, Asa P. Tenney, and Rev. Thos. M. Boss.

Principles of Congregationalism.

I. POWER OF THE CHURCH.—It is a fundamental principle of Congregationalism that *all ecclesiastical power resides in the associated body of the brethren*, and not in the officers, nor in ecclesiastical bodies distinct from or above the particular or local Church. The principal powers pertaining to the Church may be classified as follows:

1st. *The power of electing its own officers.*—The Bishops, or Pastors and Teachers, and the Deacons, are elected by a majority of the Church.

2d. *The power of admitting or excluding its own members.*—Persons are admitted to the Church by vote; unworthy members are excluded in the same manner.

3d. *The power of forming its own creed.*—Each Church frames its own Confession of Faith; yet it is worthy of notice, as showing the unity of the teaching of the Spirit, and the safety of trusting the local Churches, that although the Confessions framed by these Churches may be counted by hundreds, there is the most substantial harmony and even identity of doctrine among them, upon the essential truths of religion.

4th. *The power of regulating the details of its own worship, and modes of procedure in exercising the previous powers.*—The mode in which public worship shall be performed, the seasons for communion, the mode of receiving or disciplining its own members, special seasons for religious worship, are all regulated by vote of the Church.

5th. *The power of independency.*—That is, each Church has these powers in and of itself, which it may exercise without responsibility to any ecclesiastical authority above itself. Its votes on all these points are decisive and final. No ecclesiastical power can impose on any Church a religious teacher, or other officer; or admit or exclude members; or form its creed; or regulate its mode of proceeding. Each Church has the exclusive right of managing its own concerns.

II. OFFICERS.—Congregational Churches have two permanent and regularly elected classes of officers. These are *Bishops* (usually styled *Pastors*) and *Deacons*.

In the early history of New England, it was common for each Church to enjoy the labors of two Ministers, (distinguished as Pastor and Teacher,) and the primitive Churches appear to have had several, composing a Ministerial Elderhood, or Presbytery, in (not over) each local Church. Acts 14: 23; Titus 1: 5; I Timothy 4: 14; James 5: 14.

The Deacons appointed by each Church may be as many as the Church, in its discretion, shall determine.

The primitive Churches, founded by the Apostles, had these officers, and no others. Those called "Elders" were the same as "Bishops." Compare Acts 20: 17, 28: I Peter 5: 1-5; Titus 1: 5-7. See also Neander's Church History, vol. i., p. 184, and Mosheim's Ecclesiastical History, vol. i, p. 69. Thus Paul, writing to the Phillippians, directs his letters to "the saints at Phillippi, with the Bishops and Deacons." Phil. 1: 1. It is evident, therefore, that in the single Church in that city were at least two Bishops. In the Church at Ephesus, also, were several Bishops; for Paul, having invited the Elders of the Church at Ephesus to meet him at Miletus, Acts 20: 17, styles those very individuals, verse 28, Bishops. Our translators give the word "overseers;" but the word in the original language is Bishops, and is so rendered in every other text. As there were several of these in each of the primitive Churches, they divided the duties of the ministry among them according to their natural and spiritual gifts.

No text can be produced in which God assigns power over the Churches to any individual, or set of individuals. It is to be taken for granted, therefore, that no such power exists. The New Testament speaks of no organization above the local Church. It always uses the word "Church" to mean either the general company of the redeemed, or the congregation of professed believers in a particular place. The word never occurs in the sense of an external centralized organization, embracing and ruling a multitude of organizations; as when we hear men say, "The Presbyterian Church," or "The Episcopal Church." There is no such thing as "The Congregational Church of the United States," but "The Congregational Churches," &c. Thus we read of "The Churches of Judea," Gal. 1: 22, "The Churches of Macedonia," II Cor. 8: 1, and "The Churches of Asia," I Cor. 16: 19, "The Seven Churches" in Proconsular Asia, Rev. 1: 11, the Churches being separate and independent.

But there are various passages which fully indicate the possession of all the powers above named by the primitive Churches. The election of officers by the people was evidently a law of the Christian Church from the time of its commencement. Even the designation of an Apostle to fill a vacancy, Acts 1: 15-26, was made by the assembled brethren. The Church at Jerusalem chose the seven persons who were to exercise the office of Deacon, Acts 6: 3, 5. In Matthew 18: 15-17, the Church, and that alone, is expressly charged with the duty of exercising discipline. The Church at Corinth were directed by Paul to exercise discipline, I Cor. 5: 1-7; 6: 1-5. The command to exercise discipline is repeated in I Cor. 5: 11-13. The Church of Corinth actually exercised this power, as may be seen by II Cor. 2: 6-10, where the censure is said to have been "inflicted of many." Ecclesiastical History, also, gives the same account of the primitive

Churches. Mosheim (who was not a Congregationalist) says, *Ecc. Hist.*, vol. i., p. 68 :

"The assembled people, therefore, elected their own rulers and teachers, or by their free consent received such as were nominated to them. They also, by their suffrages, rejected or confirmed the laws that were proposed by their rulers in their assemblies; they excluded profligate and lapsed brethren, and restored them; they decided the controversies and disputes that arose; they heard and determined the causes of Presbyters and Deacons; in a word, the people did everything that is proper for those in whom the *supreme power* is vested."

Mosheim says again, *Hist. Com.*, vol. i., p. 196 :

"Although all the Churches were, in this first age of Christianity, united together in one common bond of faith and love, and were in every respect ready to promote the interests and welfare of each other by a reciprocal interchange of good offices, yet, with regard to government and internal economy, every individual Church considered itself as an independent community; none of them ever looking in these respects beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority."

Congregationalism is true republicanism. Each Congregational Church and Society elects its own officers, owns its own house and property, judges of the qualifications of its own members, allows to each brother an equal vote, and has no superior, lord, or overseer.

It is worthy of remark, also, that the principles on which Congregational Churches are organized, being thus purely republican, are in entire harmony with the principles of our civil government, and had much to do with its origin.

III. POWERS AND DUTIES OF OFFICERS.—Congregational Churches intrust *no ecclesiastical power* to their officers. The New Testament denies to the officers authority of any original or exclusive character, and represents them rather as the servants of the Churches. *Matt.* 20 : 25, 27.

The great duty of the primitive Scriptural Bishop was *to teach* and to preside in the assembly of the Church. As the passages which relate to this subject are too numerous and too long to be quoted, let the reader refer to *Acts* 20 : 28 ; *I Tim.* 3 : 1-6 ; 5 : 17 ; 4 : 12-16 ; *II Tim.* 2 : 1-27 ; 4 : 1-5 ; *Titus* 1 : 7, 9 ; 2 : 1-15 ; 3 : 1-11 ; *Heb.* 13 : 7, 17 ; *I Pet.* 5 : 1-3.

The duties of Deacons in Congregational Churches are to assist in distributing the elements of the Lord's Supper; to attend to the secular business of the Church : to visit the members for the purpose of religious instruction and prayer; and, in behalf of the Church, to minister to the wants of the poor.

Very little is said in the Scriptures respecting the office of Deacons. Their character, though not their duties, is described in *I Tim.* 3 : 8-12. Neander says, in his *Church History*, vol. i., p. 188 :

"Besides these, (the Bishops,) we find only one other Church office in the Apostolic age—that of the Deacons. The duties of this office were, from the beginning, simply external, as it was instituted in the first place, according to Acts vi., to assist in the distribution of alms. The care of providing for the poor and sick of the communities, to which many other external duties were afterwards added, devolved particularly on this office."

IV. CONDITIONS OF ADMISSION TO THE CHURCH.—It is the unanimous opinion of the Congregational Churches, that a credible profession of personal faith in Christ is the indispensable condition of communion and membership in the Church. It is by no means maintained that entire assurance of salvation should be required, or perfect agreement in the details of doctrine; but as the Church was designed to include only true Christians, it follows, of course, that credible evidence of being a Christian, including belief of the fundamental doctrines of the Bible, should be the condition of membership.

This part of the system, also, is in accordance with Divine and Apostolic example. For we are informed, Acts 2: 47, "that the Lord added to the Church, daily, such as should be saved;" while Phillip required of the eunuch before baptism a statement of his belief as to Christ, Acts 8: 37. The Apostolic epistles addressed to the Churches are inscribed "to the saints," "to the faithful," to the "believers in Christ," with other similar epithets; and they were required to exclude those who lived in sin, or who denied the faith; I Cor. 5: 11-13; II Thess. 3: 6, 14; I Tim. 1: 19, 20; 6: 3-5; Titus 3: 10; II Pet. 2: 1-3; thus showing that the Churches were to be made up of true Christians.

V. RELATION OF CHURCHES TO EACH OTHER.—Congregationalism is distinguished from simple Independency and Separatism by holding as a cardinal principle the Communion of Churches. This is not merely the principle of comity by which a member of one Church is admitted to occasional communion in another, for such comity exists among Churches most diverse from each other in their forms of government. It is the principle of mutual helpfulness and mutual responsibility among Churches which find in the Scripture the same platform of ecclesiastical order. Such Churches, though equal in authority, and mutually independent, are nevertheless bound to consult with each other for the common interest, to seek and give advice on occasions in which the action of one Church is important to the welfare of neighbor Churches, to give account to each of any proceeding or neglect which seems contrary to the order and purity of the Gospel, and to give or receive admonition in the spirit of meekness, when admonition seems to be required.

VI. GENERAL ECCLESIASTICAL BODIES.—Although the Scriptures give to no men, or set of men, power over the Churches, yet the

Churches, or their Pastors, or both, may associate together for practical religious purposes, which seem desirable, but which do not conflict with their independence.

Associations are composed either of Ministers exclusively, or of Pastors and delegates from the Churches. They meet for prayer and mutual counsel; they examine and approbate persons who desire to enter the ministry; and they offer suggestions to the Churches without trenching upon their rights.

The General Association or Conference of each State is usually composed of delegates from the smaller Associations, although sometimes it is constituted of Pastors and delegates directly representing the Churches. This body meets annually; hears reports on the state of religion; and offers advice to the Churches on matters connected with the concerns of benevolence, sound doctrine and religious duty. It is to be particularly noted that these bodies possess *no ecclesiastical power*, like the superior judicatories of the Romish Church, and of some Protestant denominations.

VII. ECCLESIASTICAL COUNCILS.—When matters of peculiar importance or difficulty come before a Church, it avails itself of the *advice* of other Churches. Thus, when a Pastor is to be ordained or installed, the Church sends to a number of the neighboring Churches an invitation, called a “letter missive,” to be present at a certain time, by their Pastors and delegates, to form an Ecclesiastical Council, to examine the proposed Pastor, and to act in behalf of the Church in the public solemnity of ordination or installation, if they see no valid objection. And so, when a Pastor is dismissed, the Church calls a Council to advise and act for it in the emergency, and to furnish proper testimonials to the retiring Pastor.

If a member who has been disciplined thinks that injustice has been done, and particularly if the vote of the Church was divided, it is usual to call a mutual Council, chosen half by each party, to give their opinion or advice to the Church. If the Church should not concur in the result, a copy of the opinion of the Council may be used as a letter of recommendation for the aggrieved person with which to apply to another Church. If the Church refuse to unite with the complainant in calling a mutual Council, he may summon an *ex parte* Council; and if that Council justify him, he may use their result as a letter of recommendation.

No Council can act on any matter not mentioned in the letter missive, or remain in existence after the adjournment at the close of that business.

VIII. OF THE NAME CONGREGATIONAL.—The term Congregational expresses the fact that all ecclesiastical power resides in the *congregated* body or members of the Church; that is, in the congregation or brotherhood, and *not in the officers*.

IX. DIFFERENCES FROM OTHER DENOMINATIONS.—Congregationalists differ from *Presbyterians* principally in Church government. Presbyterian Churches have each a body of lay Elders elected for life, who, with the Pastor, compose the "Session," and by them is the government of the Church exercised, members being received or excluded by their vote alone. Over the Session is the Presbytery, composed of the Pastors of the Churches in a certain district, and an Elder from each Church, *appointed by the Session*. The Presbytery has power to control the sessions and reverse their proceedings, and no Pastor can be called and settled without their permission. Over the Presbytery is the Synod, composed of several Presbyteries, and above the Synod is the General Assembly, formed by delegates from all the Presbyteries in the land. These delegates are appointed by the Presbyteries, and are *always Ministers or Elders*. A case of discipline may be carried up successively through all the judicatories to the General Assembly, involving four trials, a vast loss of time to all concerned, and great trouble and expense in the attendance of the parties and witnesses at distant points. The people have no voice in the system, except when the Elder is first elected for an unlimited term. No warrant can be found in Scripture for these authoritative judicatories outside of and above the local Church. Presbyterianism is thus an aristocratic rather than a truly republican system; all the bodies above the Session representing officers and not the people, and even the Session very remotely representing the people.

Congregationalists differ from *Baptists* with regard to baptism and in Church communion. Baptists hold that immersion alone is baptism, that none but adult believers should be baptised, and that none but immersed professors should be admitted to the Lord's Table; while Congregationalists admit the validity of any baptism in which water is applied to the person in the name of the Trinity, hold that baptism should also be given to the infant children of believers, and welcome to the Lord's Table all Evangelical Christians.

Congregationalists differ from *Methodists* both in doctrine and in Church government, the latter being Arminian in theology, and governing their Churches by Bishops and Conferences, who own all the property, and appoint and remove the Ministers.

Congregationalists differ from *Episcopalians* in ceremonies of worship, and in Church government. The Episcopalians use a liturgy in worship, hold to three orders in the Ministry, and confide the admission and exclusion of members to the Pastor and the Diocesan Bishop, who is set over the Churches and Ministers of a particular district, and alone has power to confirm members and ordain Ministers. Among Congregationalists every Pastor is a Bishop, as among the New Testament Churches, and all Ministers are equal in office.

X. INTERCOURSE WITH OTHER DENOMINATIONS.—Congregationalism, desiring to be free from any narrow sectarianism, insists upon no denominational peculiarities as the condition of fellowship. This principle is carried out in intercourse with other denominations. At their seasons of communion, Congregational Churches invite all Church members, who are in regular standing in any Evangelical denomination, and who are honoring their profession by a godly life, to sit down with them at the Table of the Lord. If any of their members wish to unite with Churches of other Evangelical denominations, letters are given to such Churches; or if any come from such denominations, and there is no evidence against their Christian character, they are received as from sister Churches.

XI. CONGREGATIONALISM SUSTAINS IMPORTANT RELATIONS TO CHRISTIAN UNION.—It does so historically, showing that, on its free system of democratic government, the primitive Churches, though including wide diversities of opinion, were able to maintain a true unity, not of consolidation but of fellowship. Divisions have since arisen from the exercise of ecclesiastical power by majorities over minorities in a centralized system. The free polity of Congregationalism gives room for free thought, and offers no instrumentality for ecclesiastical oppression, nor tempting prizes to ecclesiastical ambition, to generate strife and produce schism. It went through the anti-slavery agitation, and the theological controversy of Old and New School, without division. The tendency of the system to broad fraternal action is seen in the fact that, for many years, during the settlement of the Interior States, it forebore to organize Churches there, and allowed its members to go into Presbyterian connections. Since it more wisely concluded to maintain its own Scriptural polity, it has proved in a multitude of cases to be the only plan upon which the few Christians of several different denominations in a new settlement could organize a Church; as it allowed them to draw up their own brief creed and to be exempt from any foreign control. Its spirit is one of increasing liberality towards all Evangelical Ministers and Church members, and it promises to be the system under which, without loss of liberty, all true Christians may come into visible fellowship.

The principles of the Congregational polity are thus seen to be accordant with the Scriptures, and with the practice of the first and Apostolic age of Christianity.

CONSTITUTION.

ARTICLE I.—NAME.

This Church shall be called the First Congregational Church of Lyons, Iowa.

ARTICLE II.—MEMBERSHIP.

SECTION 1. All persons may become members of this Church who give credible evidence of piety, and who assent to its Confession of Faith and Covenant.

SEC. 2. Persons desirous of becoming members of this Church upon profession of their faith, shall be examined in the presence of the Church, at any regularly called meeting, as to their religious history and their present Christian experience. If approved by the vote of the Church, they shall be received into fellowship on the Communion Sabbath by publicly assenting to the Confession of Faith, and entering into Covenant. In special cases the Church may, however, by vote, instruct the Church Committee to examine candidates in private, and report the substance of the examination to the Church for action.

SEC. 3. Members of other Evangelical Churches applying for admission by letter may be received by vote of the Church, and by publicly assenting to the Confession of Faith and Covenant. It is the right and privilege of the Church to seek acquaintance with the Christian life of such applicant members by asking for a narrative of their religious history.

SEC. 4. If any member be convinced that he is not truly regenerate, but that he professed religion under self-deception, and shall request a dissolution of his connection with this Church, if there be no scandal in his life requiring discipline, his request shall be granted, after due labor first used, by a simple vote declarative of the facts, which vote shall be publicly announced at the next Communion season.

SEC. 5. Members of other Churches residing and worshipping with us, are expected to offer letters of recommendation from the Church to which they belong within one year from the commencement of such residence.

SEC. 6. Any member, in regular standing, wishing to unite with some other Evangelical Church,—on application made in writing, stating the ground upon which dismission is desired, and the particular local Church with which it is the purpose to unite—shall,

upon vote of the Church, receive a letter of dismissal and recommendation to the Church designated.

SEC. 7. After a member has been absent one year or longer, without asking for a letter of dismissal, a certificate of good standing at the time of departure only shall be given, except by special vote of the Church.

SEC. 8. Absence for two years, without communicating with the Church, shall be regarded as sufficient reason for excluding the absentee. But no person shall be excluded from this Church except by special vote.

SEC. 9. Members who remove their residence beyond the reach of this Church should, if practicable, *at once* transfer their relation to some other Church. Such as do not will be notified annually of the rules in relation to absentees until dismissed, or their names are dropped from the list of members.

SEC. 10. Candidates for admission to this Church shall have liberty of conscience as to the subjects and mode of baptism.

ARTICLE III.—OFFICERS.

SECTION 1. The officers of the Church shall be a Pastor, four Deacons, six Trustees, a Clerk, Treasurer, and Church Committee, of whom two Trustees may be non-communicant members of the congregation.

SEC. 2. All officers shall be elected by ballot; and all, except the Pastor, without public nomination, unless a committee shall be appointed for that purpose. All elections shall be determined by a vote of the majority of the Church present and voting. All officers, except the Pastor, shall serve until their successors are elected. Vacancies may be filled at the option of the Church.

SEC. 3. The Pastor, who, as soon as practicable after his installation, shall become a member of the Church, shall have control of the pulpit, and the exercises of public worship, shall preach the Word, shall ordinarily be the Moderator in the meetings of the Church, shall take the spiritual oversight of the flock, shall administer the Sacraments, and shall execute the discipline ordered by the Church.

SEC. 4. The Deacons shall aid the Pastor in the celebration of the Lord's Supper, shall take the charge of the Communion service and of providing for the Communion Table, shall have the oversight of the poor members for visitation and relief, and shall assist the Pastor generally in the spiritual care of the congregation. They shall also constitute a "Committee of Supplies" for the pulpit, in the temporary absence or destitution of a Pastor.

SEC. 5. The Clerk shall keep a faithful record of the proceedings of all business meetings of the Church, and shall submit the same for revision and correction at each meeting preparatory to the Communion. He shall keep a register of the Church members, with the date of their reception and of their removal, and a record of all

baptisms. He shall issue letters of dismission voted by the Church, shall annually notify absentees of the rules of the Church in reference to them, shall keep on file all correspondence, all written official reports, and all other valuable papers of the Church, and shall make an annual report.

SEC. 7. The Treasurer shall have charge of all the moneys of the Church, collect its dues, pay out its funds on the order of the Trustees or the Church, forward benevolent contributions to their respective destinations, and make a written report at the annual meeting, or at any other time on request of the Trustees or Church.

SEC. 8. The Trustees shall have charge of all the property of the Church, provide fuel and light, employ the Sexton, secure the salary of the Pastor, and attend to all the financial and secular interests of the Church. They shall have no power to buy, sell, mortgage, or transfer property without a specific vote of authority by the Church, and at each annual meeting they shall make a full written report of their transactions during the preceding year.

SEC. 9. The Church Committee shall consist of the Pastor and Deacons, with two other brethren, who shall be chosen at each annual meeting.

ARTICLE IV.—DISCIPLINE.

SEC. 1. Discipline for offences shall be pursued according to the rules found in the New Testament, especially as laid down in Matthew 18, and I Cor. 5: 1-7; and II Cor. 2: 6-11.

SEC. 2. In *private offences* the offended one is, by a fraternal, prayerful conference to seek a spiritual healing, and so to "*gain* the brother." Failing in this, let him "take one or two more," and again strive to exert a loving, patient, healing power, which shall soften and subdue, and avert the necessity of resorting to the law and the penalty of a Church trial.

SEC. 3. In *public offences*, inasmuch as every member suffers in the wrongs done to the Church, every member cognizant of the same, shall be responsible for laboring, in the spirit of Christ, to bring the offender to repentance, or, in failure of success, for communicating the case to the Church Committee, whose duty it shall be to investigate the charges and prepare them for the action of the Church in due form.

SEC. 4. In telling the case to the Church, aggrieved persons must present their charges in writing. If the Church vote to entertain the complaint, they will then appoint a time for a hearing of the case, and summon the accused to be present to take his trial, furnishing him with a written copy of the charges, and the names of the witnesses relied on for proof, at least a week before the trial.

SEC. 5. Upon the trial, the accused may call to his aid any member of the Church; in case of his non-appearance, a member shall be

appointed to defend his case. The confession of the accused, or the testimony of two witnesses, or that which is fairly equivalent, shall be requisite for conviction.

SEC. 6. While the trial is pending the accused is expected to abstain from participating in the Lord's Supper.

SEC. 7. The censures to be inflicted on offenders are public admonition, suspension and excommunication, according to the aggravation of the offence. Any act of extreme censure shall be publicly announced.

SEC. 8. An excommunicated person may be restored upon evidence of repentance, public confession of sin, and reformation of his conduct.

SEC. 9. This Church considers immoral conduct, breach of covenant vows, neglect of the sacraments, and of acknowledged religious duties, and avowed disbelief of its articles of faith, as offences subject to the censure of the Church.

The following are also deemed incompatible with Christian character:

Using or providing for others intoxicating drinks as a beverage.

Attending or patronizing balls or other parties for promiscuous dancing.

Attending or patronizing theatres or other places of sinful amusement.

Riding for pleasure, or traveling on business on the Sabbath.

SEC. 10. In case of difficulty which cannot be settled satisfactorily in the Church, the advice of sister Churches, by their Pastors and delegates, shall be requested, and when obtained, be complied with by all parties concerned, unless in their judgment they have weighty reasons to dissent; which reasons shall be offered to the Council, when time and circumstances will admit of it, and, if otherwise, to the Church previous to a dissent, agreeably to Acts 15. But in all cases within the contemplation of this rule, a Council is to be regarded as advisory *only*, without any paramount control over the decisions of the Church.

ARTICLE V.—ORDINANCES.

SEC. 1. The stated times for administering the Lord's Supper are the first Sabbaths in January, March, May, July, September and November. The invitation to the Lord's Table shall be such as to include all who love our Lord Jesus Christ in sincerity and truth, and who have made a public profession of their faith.

SEC. 2. Adult baptism shall be administered in connection with the Lord's Supper. Infant baptism at the Sabbath morning services succeeding.

ARTICLE VI.—MEETINGS, CONTRIBUTIONS, &c.

SEC. 1. The annual meeting shall be held on the second Tuesday of January, when the annual reports shall be rendered and the regular elections be made.

SEC. 2. There shall be a weekly meeting for prayer and religious conference, and a monthly concert of prayer for missions, and a preparatory lecture prior to each Communion, at such times as the Church may designate.

SEC. 3. All stated meetings of the Church shall be open for business. The Pastor shall have power to call extraordinary meetings whenever he judges it necessary; and it shall be his duty or that of the Clerk to call one, at the written request of three of the members, stating the business to be considered by causing notice of the same to be read from the pulpit, or otherwise given at the Church.

SEC. 4. A collection shall be taken up at the close of each Communion, to be distributed by the Deacons at their discretion, to relieve the wants of the poor of the Church.

SEC. 5. Contributions shall be solicited in the congregation for the leading objects of Christian beneficence, according to a schedule adopted from time to time. Prominent among these causes shall be Home and Foreign Missions and Church building.

SEC. 6. The necessary expenses of the Pastor and delegates who may be appointed to attend ecclesiastical bodies shall be defrayed by the Church.

ARTICLE VII.—AMENDMENTS AND BY-LAWS.

SEC. 1. This Constitution, the Confession of Faith, and the Covenant, may be altered at a meeting of which due notice shall be given on the preceding Sabbath, with a statement of the proposed alteration, by a majority of the resident members of the Church, or by two-thirds of those present, provided the change does not infringe upon the organic principles of the Church.

SEC. 2. By-Laws to carry out the provisions of this Constitution may be enacted at any business meeting.

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BY-LAWS.

1. Contributions for leading benevolent objects will be received according to the following scheme :

February—American Missionary Association.

April—American and Foreign Christian Union.

June—American Board Commissioners Foreign Missions.

July—Tract Society.

August—Bible Society.

September—Educational Societies.

October—American Home Mission Society.

December—Congregational Union.

Other objects may be presented at the discretion of the Pastor, or in his absence, of the Church Committee.

2. It shall be the duty of the Church Committee to see that the objects named are brought before the congregation for a contribution before the end of the month set apart to them.

3. Public services on the Lord's Day shall ordinarily be held in the morning at 10:30 o'clock; in the evening at 7 o'clock, from October to March, inclusive; at 7:30 during the months of April, May, August and September, and at 8 o'clock in June and July.

BAPTISM OF CHILDREN.—The Minister should be notified during the previous week of a proposed baptism; and immediately before the rite there should be delivered to him a paper, showing the full name of the child, the full names of its parents or guardians, and the date of its birth.

Articles of Faith.

ART. I.—*Foundation of Faith*.—We believe that the Scriptures of the Old and New Testaments were written by the inspiration of the Holy Spirit, and are the only infallible rule of Christian faith and practice. II Tim. 3 : 16 ; II Peter 1 : 21 ; Isa. 8 : 20 ; Gal. 1 : 8, 9.

ART. II.—*Trinity*.—We believe that the Lord our God is our Lord, the Creator and Ruler of the universe ; and that he reveals himself to us in the Holy Scriptures as the Father, the Son and the Holy Ghost, each possessing all Divine perfections. Deut. 6 : 4 ; I Cor. 8 : 4 ; Mat. 28 : 19 ; I John 5 : 7.

ART. III.—*Depravity*.—We believe that, by the disobedience of one man, sin entered our world, and that previously to regeneration, all moral agents of the race are enemies of God by wicked works, and their moral character is therefore *entirely sinful*. Rom. 3 : 9, 18 ; 8 : 7, 8 ; II Cor. 5 : 14 ; Eph. 2 : 3.

ART. IV.—*Nature and Desert of Sin*.—We believe that all sin is transgression of the law of God, and deserves eternal death. Rom. 4 : 15 ; I John 3 : 4 ; 5 : 17 ; Gen. 2 : 17 ; Rom. 6 : 23 ; Mat. 25 : 41, 46 ; Mark 9 : 43 ; II Thess. 1 : 9.

ART. V.—*Atonement, or Ground of Salvation*.—We believe that the Son of God, through his incarnation, sufferings and death, made an adequate atonement for the sins of the whole world. John 3 : 14, 17 ; I John 2 : 2 ; Acts 4 : 12 ; 10 : 43 ; I Tim. 2 : 6.

ART. VI.—*Condition of Salvation*.—We believe that repentance towards God, and faith in our Lord Jesus Christ, are the unchangeable and indispensable conditions of salvation. Mark 6 : 12 ; 16 : 16 ; Acts 3 : 19 ; Luke 13 : 3 ; John 3 : 36 ; 6 : 40.

ART. VII.—*Regeneration*.—We believe that regeneration is a change of heart from sin to holiness, or from disobedience to obedience, effected by the agency of the Holy Spirit through the truth. Eph. 2 : 4, 5, 8, 10 ; 6 : 17 ; James 1 : 8 ; Titus 3 : 5 ; John 1 : 12, 13 ; II Cor. 5 : 17.

ART. VIII.—*Justification*.—We believe that justification is an act of God, in which he graciously pardons, for Christ's sake, the guilt of all the past sins of those who are truly regenerated, restoring them to his favor and fellowship, and to the prospect of eternal life. Isa. 54 : 7 ; Rom. 3 : 22-25, 30 ; 5 : 1 ; I Cor. 6 : 11 ; Eph. 1 : 6, 7.

ART. IX.—*Perpetuity and Ordinances of the Church*.—We believe in the unity and perpetuity of the Christian Church—in the observance of the Lord's Day or Christian Sabbath, and in the use of the ordinances of Baptism and the Lord's Supper. Matt. 16 : 18 ; Deut. 20 : 8-11 ; compared with Matt. 5 : 17 ; 23 : 19 ; 26 : 26-29 ; I Cor. 11 : 23, 26.

ART. X.—*Judgment and Final Destiny.*—We believe in the resurrection of the dead; and that a day is appointed in which the Lord Jesus will judge the world; when the wicked will go away into everlasting punishment, and the righteous into life eternal. Matt. 25 : 31-46; John 5 : 28, 29; Acts 17 : 31; II Thess. 1 : 7-10.

Do you assent to these articles as, in substance, the expression of your own religious belief?

[Baptism will now be administered, if it has not been previously received.]

You will now publicly enter into covenant with God and with this Church :

COVENANT.

Humbly hoping that you are a subject of the new birth, of that faith in Christ which works by love and purifies the heart, and of that repentance which is unto life, you avouch the Lord Jehovah to be your God, Jesus Christ to be your Savior, and the Holy Spirit to be your sanctifier.

Depending on Divine grace for sanctification, consolation and spiritual strength, and receiving the word of God as the only rule of your faith and practice, you submit to the brotherly watch and discipline of this Church of Christ; and engage on your part to comfort, assist, and if need be admonish and reprove its members, as becometh a faithful follower of Jesus.

You do now solemnly give up yourself and all that you have, unto God; promising that you will endeavor to walk as becometh the Gospel of Christ, that you may give no cause for others to speak evil of it on your account, but that the name of God may be glorified in you. Thus you covenant and promise to do, depending on and seeking for grace and strength from God, through our Lord Jesus Christ.

[The Church will now arise and extend to you the following reciprocation of Covenant.]

We, then, as a Church, do cordially receive you to our communion and fellowship, giving thanks to God, who we trust has inclined you by His Spirit thus to dedicate yourself to him. We covenant to love you with all Christian affection, and to care for and watch over you with all Christian fidelity and tenderness, treating you as a member with us of the body of Christ, who is head over all things to His Church. May the Lord bless you and keep you; give you strength for every conflict, and grace for every good word and work. And may God of his infinite mercy grant that we may be so faithful to each other, and to Him, that at last we may all come to that blessed Church above, where love shall be forever perfect, and joy forever full.

Catalogue of First Congregational Church,

LYONS, IOWA.

ABBREVIATIONS.—D., Deacon; Let., Letter; Ch., Church; Con., Congregational; Pres., Presbyterian; Bap., Baptist; M. E., Methodist Episcopal; Episc., Episcopal; Cer., Certificate.

No.	NAME.	WHEN REC'D	HOW REC'D.	WHEN REM'D	HOW REMOVED.
1	Henry Ustick.....	Dec. 21, '39	By Organization	1845	Dismissed.
2	Abigail Ustick.....	do	do	do	do
3	Joseph Town.....	do	do	May, 1843	Died.
4	Hannah Town.....	do	do		Dismissed.
5	Elijah Town.....	do	do		Died.
6	Eliza Prentiss.....	do	do	Dec. 20, '40	Letter.
7	Eliza Town.....	Dec. 22, '39	By Letter	Nov. 4, '49	do
8	Daniel Reed, D.....	Jan. 15, '40	do	Apr. 1846	Dismissed.
9	Clinda Reed.....	do	do	do	do
10	O. Adaline Adams.....	do	do	Apr. 25, '42	Letter.
11	Henry F. Rice.....	do	do		Dismissed.
12	Eliza F. Redfern.....	Mch 21, '40	do		do
13	Anna M. Church.....	do	do		Rem'd to Camanche.
14	Agnes Nancy Boyd.....	do	do	Feb. 22, '58	Died.
15	Grovner H. Rice.....	Dec. 24, '42	do		Letter to Fulton.
16	Jennet O. Boynton.....	May 1, '42	do	Nov. 12, '54	Letter to California.
17	Willard Rice.....	Dec. 24, '42	do	Oct. 1844	Died.
18	Allen Cowles, acting D..	do	do	Sept. 22, '50	Letter
19	Harriet H. Cowles.....	do	do	do	do
20	James M. Rice.....	do	do		Dismissed.
21	Emeline Rice.....	do	do		do
22	Elizabeth Owen.....	do	do	Nov. 1847	Died.
23	E. S. Hewitt.....	Dec. 1845	do	Aug. 1846	Excluded.
24	Clarissa Seymour.....	do	do	May 3, '61	Died.
25	Wm. K. Vincent, D.....	Sept. 20, '46	do	Aug. 18, '59	do
26	Mrs. Mary E. Pierce.....	do	do	Jan. 11, '56	Let. Bap. Ch. Lyons.
27	Jonathan L. Pierce.....	do	do	Apr. 22, '67	Excluded.
28	Mrs. Mary Warner.....	Dec. 27, '46	do	Mch 16, '51	Letter.
29	Wm. Warner.....	do	do		
30	Sarah G. Perrin.....	Apr. 9, '48	By Profession	Apr. 22, '67	Let. Con. Ch. Clinton.
31	Hannah Pierce.....	do	do	Jan. 16, '57	Letter.
32	Mary Louisa Euell*.....	do	By Letter	Jan. 11, '57	Let. Bap. Ch. Lyons.
33	Elizabeth Royalty.....	do	do	Nov. 7, '48	Letter.
34	Grovner H. Rice.....	Nov. 19, '48	do		
35	Sarah Stockwell.....	Apr. 8, '49	By Profession		
36	Rev. Silas J. Francis.....	Sept. 9, '49	By Letter	Aug. 20, '51	Letter.
37	Celestia B. Francis.....	do	do	do	do
38	Mrs. Minerva French.....	Mch 21, '50	do	Jun. 18, '63	do
39	Margaret Marshall.....	Sept. 22, '50	do	Aug. 30, '51	do
40	Joseph Boyd.....	Jan. 5, '51	By Profession	Apr. 1857	Excommunicated.
41	Mrs. Elizabeth J. Warner	Jan. 26, '51	do	Mar. 16, '51	Letter.
42	Elizabeth A. Gray.....	do	By Letter	1854	do
43	Vashne Stockwell.....	do	do	Mar. 11, '68	Died.
44	Sarah D. Vincent.....	do	do		

CATALOGUE CONTINUED.

No.	NAME.	WHEN REC'D.	HOW REC'D.	WHEN REM'D.	HOW REMOVED.
45	Aaron Rice	Jan. 28, '51	By Letter	Apr. 22, '67	Excluded.
46	Jacob B. White	do	By Profession	Dec. 8, '57	Letter.
47	John R. Pierce	Aug. 30, '51	do		
48	Margaret D. Boyd	do	By Letter	Mar. 2, '67	Letter.
49	Abby B. Rice	July 9, '52	do	1855	do
50	Junia S. Morey	Nov. 1, '52	do	do	do
51	Nancy Morey	do	do	do	do
52	Daniel Reed	Aug. 1, '53	do		
53	Clinda S. Reed	do	do		
54	Wm. Sherman, Jr.	July 4, '54	do	Dec. 28, '64	Letter.
55	Mrs. Sherman	do	do	do	do
56	Mrs. Ellen C. Jerome ..	Aug. 20, '54	do	Nov. 11, '55	Let. Pres. Ch. Lyons.
57	Mrs. Susan Stockwell ..	do	do		
58	Phillip T. Roe	Jan. 29, '55	do	Nov. 11, '55	Let. Pres. Ch. Lyons.
59	Ann Roe	do	do	do	do
60	Geo. Batchelder	Feb. 18, '55	By Profession	Apr. 22, '67	Excluded.
61	Wm. Lanton	do	By Letter	June, 1866	Certificate.
62	John Quincy Root, D. ...	Aug. 12, '55	do		
63	Mrs. Ann Hulbert	Nov. 3, '55	do	Nov. 11, '55	Let. Pres. Ch. Lyons.
64	Amanda M. Hulbert	do	do	do	do
65	Margaret Hulbert	do	do	do	do
66	Mrs. Soph. A. Sherman ..	Feb. 10, '56	do	Feb. 20, '61	Let. Con. Ch. Grinnell
67	Mrs. Emma Scofield	do	do		
68	Willson Sherman	do	By Profession	Feb. 20, '61	Let. Con. Ch. Grinnell
69	Cynthia M. Sherman	do	do	do	do
70	Francis Page, D.	May 3, '56	By Letter	Aug. 27, '65	Let. McGregor, Ia.
71	Mary O. Page	do	do	do	do
72	Charles Strong	do	do	Dec. 7, '57	Letter.
73	J. W. Sherman	do	By Profession	Apr. 5, '57	Let. Con. Ch. Grinnell
74	L. N. Sherman	do	do	Jan. 22, '58	do
75	Henry Sherman	do	do	do	do
76	Mrs. Ann J. Sherman	do	do	Dec. 5, '63	do
77	Mrs. Ann Sherman	do	do	do	do
78	Albert P. Sayles, D.	May 19, '56	By Letter		
79	Susan J. Sayles	do	do		
80	Amos B. Blakely	Dec. 7, '56	do		
81	Lucy A. Blakely	do	do		
82	Samuel Jennings	do	do	Dec. 8, '57	Letter.
83	Ann Jennings	do	do	do	do
84	Susan Jones	do	do	do	do
85	P. B. Gaylord	do	do	Dec. 21, '58	do
86	Mrs. Cordelia Gaylord ..	do	do	do	do
87	Leander H. Taber	Feb. 20, '57	do	do	do
88	Sarah H. Taber	do	do	do	do
89	Joseph Moody	Apr. 5, '57	By Profession	Jun. 29, '59	Excommunicated.
90	Lola A. Moody	do	By Letter	1866	Let. Pres. Ch. Fulton.
91	Frances M. Jones	Sept. 4, '57	do	Jan. 30, '51	Letter.
92	John E. Bebee	do	do	Apr. 22, '67	Excluded.
93	Mrs. Naomi F. Bebee	Sept. 14, '57	do		
94	Eliza D. White	Sept. 4, '57	do	Jan. 16, '63	Letter.
95	Abel S. Baldwin	do	do		
96	Dr. Joseph Brown, D. ...	do	By Profession	Dec. 9, '68	Letter.
97	Emma Smith	do	do	May, 1859	do
98	Cornellus Teal	do	do	do	do
99	John Gascoign	Jan. 14, '58	do	Apr. 22, '67	Excluded.
100	Mary Ann Gascoign	do	do	do	do
101	Mary Ann Barrows	do	do	do	do
102	Jennie Brown	do	do	Jan., 1864	Excommunicated.
103	Elizabeth E. Bryant	do	do	Feb. 20, '70	Excluded.
104	James H. Barnum, D. ...	do	do		
105	Mary Jane Barnum	do	do		

CATALOGUE CONTINUED.

No.	NAME.	WHEN REC'D	HOW REC'D.	WHEN REM'D	HOW REMOVED.
106	Ann Maria Ellesworth..	Jan. 14, '58	By Profession	Apr. 22, '67	Excluded.
107	Miss Cynthia R. Hamlin.	May 4, '56	do	May 4, '65	Letter.
108	Charles S. Rich.	Jan. 14, '58	do	Apr. 22, '67	Excluded.
109	Hickson S. Betts	do	do	Apr. 10, '68	Letter.
110	Rachael Soule	do	do		
111	Maria Soule (Hethrington)	do	do	Jan. 22, '70	Lt. M. E. Ch. Dubuque
112	Anna Soule (Ellis)	do	do		
113	Lyman Soule	do	do		
114	Angeline Baker	do	do	Apr. 22, '67	Excluded.
115	Caroline Stockwell. . .	do	do	do	do
116	J. Douglass Woodward..	do	do	do	do
117	Ann Mason	do	do	Aug. 25, '59	Letter.
118	Seth B. Mason	do	do	do	do
119	Ezra C. Bennett	do	do	do	do
120	Cornelia Bennett	do	do	do	do
121	Fidella E. Bennett	do	do	do	do
122	Susan H. Crook	do	do	Apr. 22, '67	Excluded.
123	Bernett C. Crook	do	do	do	do
124	Catharine Hatton	do	do	Jan. 26, '68	Lt. Con. Ch. Clinton.
125	Mary Ann Hatton (Rice)	do	do	Jan. 25, '70	Excluded.
126	Phebe Crosby (Scotfield)	do	do	Sept., 1866	Died, Clinton.
127	Andrew A. Rockafellow.	do	do	Apr. 22, '67	Excluded.
128	William James	do	do	do	do
129	James P. Douglass	do	do	Feb. 7, '63	Died, St. Louis.
130	Thomas A. Stow	do	do	Oct., 1866	Certificate.
131	Maria Stow	do	do	do	do
132	Fernando Rupert	do	do	1862	Died, Ft. Donelson.
133	Joseph A. McKee	do	do	June, 1858	Died.
134	Clara H. Jones (Scott) ..	do	By Letter	Mch., 1862	Lt. McGregor.
135	Mark M. Jones	do	do	do	Letter.
136	Amelia Antoinette Root	do	do		
137	Mrs. Anna Webb	do	do	Sept. 25, '65	Died.
138	Amelia Webb	do	do		
139	Mrs. E. W. Hall	Mch 5, '68	do	June 24, '65	Letter.
140	Mrs. H. L. Raymond	do	do	Oct. 1, '63	do
141	Samuel Raymond	do	do	Oct. 1, '63	do
142	Mrs. McKee	do	do	Mar. 1, '59	do
143	Eliza Root	do	do		
144	Josiah Haskell	do	By Profession	Apr. 22, '67	Excluded.
145	George Barrows	do	do	do	do
146	Robert R. Clark	do	do	Aug. 2, '60	Letter.
147	James Gillings	do	do	June 16, '61	Died.
148	Eleanor Gillings	do	do		
149	John B. Crosby	July 4, '58	do	Feb. 7, '70	Died, Clinton.
150	Hannah Crosby	do	do		
151	Susan Dutcher	do	do	June 16, '66	Letter.
152	Sarah Dodge	do	do	1867	do
153	Edward Latham	do	By Letter	Feb. 21, '66	Lt. Con. Ch. Marion.
154	Martha M. Loomis	do	do	Mar. 27, '66	Letter.
155	Harriet E. Hyde	do	do	do	do
156	J. Frank Loomis	do	do	do	do
157	Emma M. Loomis	do	do	April, 1860	do
158	Dan'l S. Balch, D.	Nov. 7, '58	do		
159	John K. P. Balch	do	do		
160	Miss M. Meacham	do	By Profession	Jan. 20, '61	Letter.
161	J. G. Plank	do	do	July 4, '60	do
162	Mrs. J. H. Rider	do	By Letter	Oct. 14, '63	do
163	L. W. Rider	do	do	do	do
164	Mrs. S. D. Siddell	do	do	May 27, '68	Died.
165	Frank Rockwell	Mch 4, '59	By Profession	June 23, '60	Lt. Chicago.
166	Georgianna Blakeley ...	do	do		

CATALOGUE CONTINUED.

No.	NAME.	WHEN RECD.	HOW RECD.	WHEN REMOVED.	HOW REMOVED.
167	Mrs. H. D. Sage.....	Mch. 6, '56	By Profession	1862	Letter.
168	Eliza Douglass.....	do	do		do
169	Wm. Graham.....	Mch. 5, '60	do	Apr. 22, '67	Excluded.
170	Thomas Creveling.....	Apr. 1, '60	do	Jun. 25, '70	Excommunicated.
171	Margaret Creveling.....	do	do		
172	Samuel Resler.....	July 3, '59	By Letter		
173	Catharine Resler.....	do	do		
174	Andrew Resler.....	do	By Profession		
175	Mary Jane Resler.....	do	do	May, 1867	Let. Con. Ch. St. Paul.
176	Wm. Thompson.....	do	do	Apr. 1864	Died in Army. [Wis.]
177	Stacie Thompson.....	do	do	Mar. 15, '60	Let. M.E. Ch. Monroe,
178	Warren S. Dunn.....	do	do		
179	A. Plympton Burton.....	Sept. 4, '59	do	July, 1860	Letter.
180	Mrs. A. P. Burton.....	do	do	do	do
181	D. S. Covert.....	do	By Letter	Dec. 21, '64	Certificate.
182	Sarah F. Baldwin.....	July 1, '60	do		
183	Annie Woodward.....	do	do	Oct. 1862	Letter.
184	Letitia M. Dunn.....	do	do		
185	Mrs. J. H. Flint.....	do	do	June 16, '66	Letter.
186	Mrs. C. V. Morrill.....	do	By Profession	Dec. 16, '68	Cer. Pres. Ch. N. Y.
187	Mrs. Clara Scott.....	do	do	Aug. 1864	Letter.
188	Rev. Geo. F. Magoun.....	July 6, '61	By Letter		Let. to Grinnell.
189	Mrs. Abby A. Magoun.....	do	do	Feb. 10, '64	Died.
190	Mrs. Catherine L. Roe.....	do	do		
191	Levi W. Peora.....	Mch. 3, '61	By Profession	June 25, '61	Letter.
192	Mary Jane Petra.....	do	do	do	do
193	Anna Tutton (Stinton).....	do	do		
194	Sarah C. Kimball.....	do	do		[Chicago,
195	Susan L. Lamoit.....	do	do	Dec. 8, '69	Cer. Second Pres. Ch.
196	Eunice Covert.....	do	do	Dec. 21, '64	Letter.
197	Elizabeth Warner.....	May 5, '61	do		
198	Geo. F. Grandall.....	do	do	June 16, '66	Cong. Ch. Clinton.
199	Edwin Hatfield Pease.....	do	do	Mch. 13, '67	Certificate.
200	M. M. Jones.....	do	By Letter	Apr. 1867	Letter.
201	Mrs. D. A. Eggleston.....	July 7, '61	By Profession	May 27, '68	do [ville, C. W.]
202	Flore E. Kaufman.....	do	do	Oct. 26, '70	Let. Con. Ch. Brook-
203	Judith M. Pease.....	do	By Letter		Joined Chain Dalton
204	Mrs. Juliett E. Judson.....	Nov. 2, '61	By Profession	Apr. 22, '37	Excluded. [Mass.]
205	Martha Ann Bourne.....	do	do	Dec. 13, '65	Letter.
206	Geo. Washington Kimball.....	do	do		
207	Myron G. Tinsley.....	do	do	1862	Died.
208	Margaret Gray (Lekman).....	do	do		
209	Martha E. Johnson.....	do	By Letter	Feb. 1867	Certificate.
210	Frank E. Wiggins.....	Jan. 18, '62	do	Mar. 22, '65	Letter.
211	Stella Wiggins.....	do	do	do	do
212	Frank Tinsley.....	do	By Profession	Mch. 2, '64	do
213	Mrs. I. McAllister.....	Mch. 2, '62	By Letter	June 16, '66	Cong. Ch. Clinton.
214	Hattie H. Evans.....	June 28, '62	do	Dec. 1867	Cong. Ch. S. Brook-
215	Ezra Leland.....	do	do	1862	Died. [lyn, L. I.]
216	Hannah Leland.....	do	do	1862	Letter.
217	Sarah E. Jones.....	do	do	April, 1864	do
218	Mary N. Magill*.....	Nov. 7, '62	do	Apr. 10, '62	Letter. [enworth, K.]
219	Schua Graupner.....	do	do	June 3, '69	Let. Cong. Ch. Leav-
220	Rowena A. Stine.....	Jan. 4, '63	By Profession	Mch. 19, '66	Letter.
221	Harriett E. Magill.....	do	do	Apr. 29, '63	Let. Epils. Ch. Lyons,
222	Mary Jane Balch.....	do	By Letter		
223	David Crosby.....	Jan. 14, '63	By Profession	Feb. 7, '63	Died.
224	Jennett A. C. Lyall.....	Mch. 1, '63	do		
225	Leonard R. Welles.....	do	do	Mch. 1, '67	Letter.
226	Sarah B. J. Welles.....	do	do	do	do
227	Miss Mary Cary.....	do	do	Apr. 22, '67	Excluded.

CATALOGUE CONTINUED.

No.	NAME.	WHEN REC'D.	HOW REC'D.	WHEN REM'D.	HOW REMOVED.
228	Jennie Bittles.....	Mch. 1, '68	By Profession	Jan. 25, '70	Excluded.
229	Emily Smith.....	do	do	Feb. 25, '69	Letter.
230	Lucy A. Everett.....	do	do		[Ills.
231	Nancy M. Verrill.....	do	do	Jan. '3, '68	Let. Con. Ch. Sheffield
232	Abby Bates.....	do	do	Jan. 25, '70	Excluded.
233	Hellen J. Gage.....	do	do		
234	Nancy H. Eaton.....	do	do	Mch. 20, '69	Died.
235	Geo. Scofield.....	do	do	May 24, '64	do
236	Mary A. Pease.....	May 3, '63	do	Sept. 1866	Con. Ch. Morrison, Ill
237	Flavel Simonson.....	do	By Letter	Mch. 2, '61	Letter.
238	Sarah Nettleton.....	Sept. 6, '63	do	Oct. 7, '63	Excommunicated.
239	Hannah Smith.....	Nov. 1, '63	By Profession	Jan. 14, '68	Excluded.
240	Susan N. Morse.....	do	By Letter	Feb. 9, '70	Con. Ch. Chicago.
241	Dr. Asa P. Tenney.....	July 3, '64	do	Aug. 28, '67	Con. Ch. W. Concord,
242	Mrs. Tenney.....	do	do	do	[N. H.
243	Mrs. Parthena Moffett.	do	do	do	Pres. Ch. Fulton.
244	Rev. Hiram Warner.....	do	Let. Dav. Ass	June 16, '66	Letter.
245	Mrs. Mary Warner.....	do	By Letter	do	do
246	Rev. M. W. Fairfield....	Dec. 21, '64	do	Mch. 19, '66	do
247	Mrs. Emily F. Fairfield.	do	do	do	do
248	James Kaylor.....	Mch. 19, '65	By Profession		
249	Jennett Kaylor.....	do	do		
250	Laura Stephens.....	do	do		
251	Eliza Pease.....	do	do		
252	Mary Hammond.....	do	do		
253	L. B. Barclay.....	do	do		[Rapids.
254	Sarah Boyd.....	do	do	Sept. 1867	Cer. Pres. Ch. Cedar
255	Sarah Ann Thompson....	do	do	Jan. 25, '70	Excluded.
256	Nora L. Grout.....	do	do		
257	Emma A. Morris.....	do	do	Mch. 28, '70	Let. Con. Ch. Grinnell
258	Belle E. Root.....	do	do		
259	Francis E. Fairfield....	do	do	Mch. 19, '66	Letter.
260	Joseph Boyd.....	do	do		
261	Henry Stine.....	do	do	Mch. 19, '66	Letter. [Duque.
262	Alice M. Stewart.....	do	By Letter	Aug. 1867	Let. 2d Pres. Ch. Du-
263	F. W. Fairfield.....	do	do	Mch. 19, '66	Letter.
264	Ira Stockwell.....	do	By Profession		
265	Taitton P. Crew.....	do	By Letter		
266	Abigail Scott.....	May 7, '65	By Profession		
267	Mrs. Annie Woodward....	July 16, '65	By Letter		
268	Rev. Thos. M. Boss.....	July 16, '66	do		
269	Mrs. Anna Boss.....	do	By Profession		
270	Wm. L. Brayton.....	do	By Letter		
271	Sumner I. Smith.....	Nov. 4, '66	do		
272	Mrs. Mary H. Smith.....	do	do		
273	Mrs. Anna E. Smith.....	do	do	Oct. 2, '68	Died. [Wis.
274	Henry O. Durkee.....	do	do	Sept. 7, '69	Con. Ch. Kenosha,
275	Mrs. Martha C. White....	do	do		
276	Sarah M. White (Sloan).	do	By Profession		
277	John Patrick.....	Nov. 6, '67	By Letter		
278	Mrs. Harriett W. Patrick	do	do		
279	Miss Mary Patrick.....	do	do		
280	R. D. McKnight.....	do	By Profession	Oct. 3, '65	[Iowa.
281	Charles Adams.....	Mch. 10, '67	Let. M. E. Ch.		Con. Ch. Charles City,
282	Mrs. Eliza Adams.....	do	Let. Con. Ch.		
			Olma, Mass.		
283	Mrs. L. Crapsor.....	do	Let. Con. Ch.		
			Clev		
284	Mrs. Anna O. Savage....	do	Let. 1st Pres.		
			Ch. Chicago		
285	Capt. N. P. Hubbard ..	do	By Profession	1869	[field, Iowa.
					Let. M. E. Ch. Brook-

CATALOGUE CONTINUED.

No.	NAME.	WHEN REC'D	HOW REC'D.	WHEN REM'D	HOW REMOVED.
286	Miss Myra L. Daniels...	Mch. 10, '67	Let. 1st Con. Ch. Tipton Ia		[Rapids, Kan.
287	Mrs. Caroline Gaston...	May 5, '67	By Profession	July 20, '70	Let. Pres. Ch. Blue
288	Mrs. Almira R. Curtis...	do	do		
289	Miss Miranda Morrill...	do	do		[Africa.
290	Miss Laura A. Day.....	Nov. 8, '67	Let. M.E. Ch. Rockford, Ill		Gone Missionary to
291	Mrs. Elizabeth Bolce...	do	Let. Pres. Ch. Albany, Ill		
292	Merrill D. Huggins.....	Jan. 5, '68	Let. Pres. Ch. Freeport, Ill		
293	Mrs. Almira P. Huggins..	do	do		
294	Mrs. Maria A. Rich.....	Mch. 1, '68	Let. Plym. Ch. Chicago.		
295	Thos. Norris..	do	Let. Ill. St. Ind Ch. Chicago		
296	Mrs. Mary C. Dunn....	do	Let. Con. Ch. Grinnell.		
297	Henry C. Scott.....	do	Let. Con. Ch. McGregor.		
298	Mrs. Clara Jones Scott.	do	do		
299	Miss Augusta H. Part- ridge (Melick).....	do	By Profession	Mch. 1869	Let. M.E. Ch. Lyons.
300	Clara F. White.....	do	do		
301	C. L. Williams....	May 8, '68	Let. Con. Ch. Woodstock, I	Feb. 3, '69	[Falls, Iowa. Let. Con. Ch. Iowa
302	Jessie Alice Huggins....	June 7, '68	By Profession		
303	Clara W. Smith.....	do	do		
304	Mary C. Rich..	May 3, '68			
305	Geo. W. Brayton.....	Sept. 13, '68	Let. Pres. Ch. Franklin, Ill.		
306	Mrs. Lucy A. Brayton.	do	do		
307	Miss Lucy A. Brayton (Collins).....	do	do		
308	Mrs. Mary Greenough.	Nov. 1, '68	Con. Ch. Elk R		
309	Mrs. Harriet Potts....	Mch. 8, '69	By Profession		
310	Mrs. Mary Eston Buell..	do	do		
311	Miss Alice W. White....	do	do		
312	Miss Ellen H. Patrick..	do	do	June 22, '70	[City, Mich. Let. Pres. Ch. Bay
313	Miss Ida May Sayles...	do	do		
314	Miss M. Linderman....	do	do		
315	J. B. Dunn.....	do	do [Clinton	Dec. 24, '69	Died.
316	Mrs. Catharine Hatton.	do	Let. Con. Ch.		
317	Francis Page.....	do	Let. Con. Ch. McGregor.		
318	Mrs. Mary O. Page..	do	do		[Minneapolis.
319	George Michaelson...	May 2, '69	By Profession	June 25, '69	Let. Wine St. Chapel,
320	Mrs. Rebecca Calhoun...	July 4, '69	do		
321	Mrs. Mary A. Lord.....	do	Con. Ch. Mel-rose, Mass.		
322	Dr. R. M. Lackey.....	do	1st Con. Ch. Chicago.		
323	Mrs. F. A. Lackey.....	do	do		
324	Miss M. J. Stockwell (Clark)	Nov. 7, '69	By Profession		
325	Miss Annie M. Smith....	do	do		
326	Miss M. Alice Phelps...	do	do		
327	Miss Eliza T. Buell....	do	do		
328	Mrs. H. S. Robinson....	Aug. 28, '70	Letter		

*Letter Returned.

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